1:Heckewelder M-5 (ca. 1800)1819
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them all through. "No matter, Father!" answered they in a jocular manner, "give us only rain and we will cheerfully bear the soaking." They then passed on, and I proceeded to *Goschachking*, the village to which I was going. I mentioned the circumstance to the chief of the place, and told him that I thought it impossible that we should have rain while the sky was so clear as it then was and had been for near five weeks together, without its being previously announced by some signs or change in the atmosphere. But the chief answered: "*Chenos* "knows very well what he is about; he can at any time "predict what the weather will be; he takes his observa- "tions morning and evening from the river or something "in it." On my return from this place after three o'clock in the afternoon, the sky still continued the same until about four o'clock, when all at once the horizon became overcast, and without any thunder or wind it began to rain, and continued so for several hours together, until the ground became thoroughly soaked.

I am of opinion that this man, like others whom I have known, was a strict observer of the weather, and that his prediction that day was made in consequence of his having observed some signs in the sky or in the water, which his experience had taught him to be the forerunners of rain; yet the credulous multitude did not fail to ascribe it to his supernatural power.

The ingredients for a bad hunter, to make him have good luck, are tied up in a bit of cloth, and must be worn near his skin while he is hunting. The preparations intended to create love between man and wife, are to be slily conveyed to the frigid party by means of his victuals or drink.

1:Heckewelder M-5 (ca. 1800)1819
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805 heard others say (alluding to the hard winter of 1739—40) that they were born at that time, or that they were then so tall, could do certain particular things, or had already some grey hair on their heads. When they could not refer precisely to some of those remarkable epochs, they would say "so many winters after."

823 The geographical knowledge of the Indians is really astonishing. I do not mean the knowledge of maps, for they have nothing of the kind to aid them; but their practical acquaintance with the country that they inhabit. They can steer directly through the woods in cloudy weather as well as in sunshine to the place they wish to go to, at the distance of two hundred miles and more. When the white people express their astonishment or enquire how they can hit a distant point with so much ease and exactness, they smile and answer: "How can "we go wrong when we know where we are to go to?" There are many who conjecture that they regulate their course by certain signs or marks on the trees, as for instance, that those that have the thickest bark are exposed to the north, and other similar observations, but those who think so are mistaken. The fact is, that the Indians have an accurate knowledge of all the streams of consequence and the courses which they run; they can tell directly while travelling along a stream, whether large or small, into what larger stream it empties itself. They know how to take the advantage of dividing ridges, where the smaller streams have their heads or from whence they take their source, and in travelling on the mountains, they have a full view of the country round, and can perceive the point to which their march is directed.

•821 Their knowledge of astronomy is very limited. They have names for a few of the stars and take notice of their movements. The polar star points out to them by night the course which they are to take in the morning. They distinguish the phases of the moon by particular names;

1:Heckewelder M-5 (ca. 1800)1819
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they say the "new moon," the "round moon," (when it is full), and when in its decline, they say it is "half round." 821

They ascribe earthquakes to the moving of the great tortoise, which bears the *Island* (Continent) on its back, They say he shakes himself or changes his position. They are at a loss how to account for a solar or lunar eclipse; some say the sun or moon is in a swoon, others that it is involved in a very thick cloud. 823 [821]

A constant application of the mind to observing the scenes and accidents which occur in the woods, together with an ardent desire to acquire an intimate knowledge of the various objects which surround them, gives them, in many respects, an advantage over the white people, which will appear from the following anecdote.

A white man had, at his camp in a dark night, shot an Indian dog, mistaking it for a wolf which had the night before entered the encampment and eaten up all the meat. The dog mortally wounded, having returned to the Indian camp at the distance of a mile, caused much grief and uneasiness to the owner, the more so as he suspected the act had been committed from malice towards the Indians. He was ordered to enquire into the matter, and the white man being brought before him, candidly confessed that he had killed the dog, believing it to be a wolf. The Indian asked him whether he could not discern the difference between the "steps" or trampling of a wolf and that of a dog, let the night be ever so dark? The white man answered in the negative, and said he believed no man alive could do that; on which the whole company burst out into laughter at the ignorance of the whites and their want of skill in so plain and common a matter, and the delinquent was freely forgiven. 825

3:Zeisberger M-5 (1767-1780)1910
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The eagle has a white head and tail.[190] The wings are black and the body partly black and partly ash-colored. It builds its nest usually in the fork of some lofty and thick tree. It lays the foundation with a great quantity of branches and repairs the nest built there every spring. Usually, they hatch but one, at most two, in a year. It is unquestionably the strongest among the birds of prey. I have seen it fight with another bird of prey,[191] much larger than itself and that wished to occupy its nest. Lifting the other bird into the air, the eagle hurled it down, after having severely injured it. Every morning the eagle goes out in search of prey and brings to its young, birds, squirrels, snakes and fish. Fish now and then prove destructive to them, for in attacking large fish, the bird sometimes cannot disengage its talons soon enough, but is drawn down into the water and drowned. 136

There is another species of eagle that I have seen nowhere but in this region. The Indians call it Chauwalanne, forked eagle,[192] from the fact that its tail is forked. It often soars to such a height that the eye cannot reach it. If it approaches the dwellings of the Indians, they always look upon it as a sign of change of weather or rain. Often the change follows such approach. It feeds upon snakes and other creatures, as does the white-headed eagle, but it is as a rule, continually on the wing during its repast. It builds its nest in high trees, but in as concealed a place as can be found. [825 871]

Of other birds of prey, there are to be found here the hawk,[193] the stone-falcon,[194] that remains near the rocks, the pigeon-hawk,[195] that pursues not only the pigeon but all other birds it can conquer, though it is a small bird and not as large as the pigeon.

The wood-pecker has a light red head with a red plume and is otherwise black with white spots.[196] It finds its food in old trees, this consisting of worms that are to be found in the wood.

One variety is called the Red-headed Wood-pecker,[197] because of the red head, is a nuisance in orchards, because it attacks the apples.

3:Zeisberger M-5 (1767-1780)1910
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would at death go to some good place where conditions would be better than here, where there would be a superfluity of everything and a happy life of joy and dancing. On the contrary, whoever lived an evil life would arrive at no good place but have to wander about sad and unhappy. Hence nothing is so terrible and awful to them as death, because they do not know how it will be after this life nor whither they shall go. Whenever they think of death they are filled with anxiety, but rather than consider how they ought to live they seek to rid themselves of thoughts of death. They fear the thunderbolt, because it occasionally strikes and shatters the trees, but they seek to disguise their fear. Yet they believe that the Deity is graciously and mercifully disposed towards men, because he imparts power to the plants to grow, causes the rain to fall and the sun to shine and gives game to man for his support. Indeed, as to fish and deer they imagine them given particularly to the Indians and not so much to the whites for the Indians were created to sustain themselves by the chase and the whites by the work of their hands. There are indeed some among them who pretend to be able to bring rain when there has been drought, and such a person knowing that the women, whose business it is to care for the plantations, are anxious for rain shows his cleverness in deceiving the people. Noticing from cloudy appearances early in the morning that it is likely to rain during the day, he will tell some one, that if tobacco or something else that he wishes is given him he will bring rain. The party so informed will tell the women, who in their joy contribute each a little and bring the fellow what he desires. The latter goes to some lonely place, draws a circle on the ground, makes a cross within it and puts tobacco, a pumpkin and some red coloring into it as well, seats himself, sings and shouts so that he may be heard, continuing if possible until it begins to rain. Even sensible Indians believe that he has brought the rain because under the circumstances it generally rains. In case the rain fails to come he makes promises for another day.

They believe God to be almighty and able to do as he pleases. Hence in times past they brought sacrifices and still do this

3:Zeisberger M-5 (1767-1780)1910
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with the dancers, and when the amusement was at its height killed many of them with short weapons they had concealed under their blankets, escaping, after the deed was done, before their treachery had been discovered.

The land was never formally divided among the nations, whatever region was settled by a nation was recognized as property of that nation, and no one disputed its title, until, in course of war, one nation overpowered another and drove it out of its territory. In such cases, however, the conquering nation did not always settle on the conquered territory; for example, the Moshkos drove the Shawanose from their land in Florida but did not themselves settle there, still living on the west side of the Ohio in the region of the Wabash. The Delawares conquered the territory in which they live, having been driven out of the region they once inhabited by the white people. The Wiondats adjudged this region as belonging to them; and the Kikapus have given them a district along the Wabash and bordering on the country they inhabit for the chase. A part of the Delaware nation has lived in the Wabash region these many years, and of those living here many go thither every year. The boundaries of Indian countries are fixed along rivers and creeks or in a straight line from one river to another or along the mountain ranges, where there are mountains.

Of the spherical form of the earth they have no conception. Some declare that the earth floats upon the sea and that an enormous tortoise bears it on its back. The sky, they say, rests upon the water probably because it appears so to do when they look out upon the sea. Others declare that there is a place where the sky strikes the earth, rises again and continues moving up and down, smiting a rock, which causes such a report that it may be heard many days' journey. Two great captains once visited that place, and one of them risked going through the opening when the sky rose. He succeeded in getting into heaven and coming back. Yet where this place is they know as little as they do the location of Tschipey Hacki, the land of the spirits. The sun, they think, sinks into the water when it sets. Thunder is a mighty spirit dwelling in the mountains and sometimes issuing from their fastnesses suffers himself to be heard. Others imag-

3:Zeisberger M-5 (1767-1780)1910
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821 ine the thunder to proceed from the crowing of a monstrous turkey-cock in the heavens. For certain stars they have names. The north star is called Lowanen, that is, north, or it is called the star that does not move. The wagon which revolves around the North Star they call the Bear, whom, they say, the Indians pursued with a little dog, that is the star Wilis; the three stars in the form of a triangle, represent the head of a bear, which they cut from the trunk and threw down. Certain stars forming an ellipse they call the beaver-hide, because they describe the form of a beaver hide stretched out. The milky way is the road to Tschipey Hacki. The seven stars[804] they have named Anschisk-tauwewak, that is fire-brands gathered or laid together. The Monsys (Monseys) call these stars Menhangik, the travelling companions. Other nations have yet other names for them. In case of an eclipse of sun or moon, they say that these bodies have fallen into a swoon.

755 In time of illness, they try all manner of remedies, for they have a great fear of death. They not only consult the doctors, but take, also, the medicine that others may prescribe. The doctors must be called in, for if they were slighted, the patient might die. The doctors blow upon the patients, sprinkle a drink of roots and herbs they have taken into the mouth upon them, and murmur incantations over them. They diagnose the disease, tell whence it came and inform them whether recovery is possible or not. They give directions, also, as to what must be done and what kind of sacrifice must be brought. They prescribe some sort of Beson prepared from herbs and roots, of which they know the properties very well. It has happened that many doctors have been consulted in a single case, have perhaps given up all hope of recovery, and yet the patient became well.

757 [824] For headache they lay a piece of white walnut bark on the temples, toothache is treated by placing the same kind of bark on the cheek over the tooth that gives the trouble. The bark is very heating and burns the skin in a short time, often affording relief. The same bark is applied to any of the limbs that may be afflicted, having the effect at times of driving the pain from one part of the body to another, until there is an eruption 752 somewhere. This bark pounded fine and boiled to the con-

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It is customary for the Delaware to learn in dreams names suitable for their children. During the later stages of pregnancy, the mid-wife or an old man is asked to think of a name and that revealed in a dream is later given to the child. Such a person need not necessarily be of the child's immediate relatives. Occasionally a gift is made him for this service.

To dream of catching fish in clear water is an indication that the dreamer will soon receive a sum of money. To dream of muddy water, on the other hand, is a sign of approaching illness or domestic difficulty.

To avert unpleasant dreams, a person smokes and prays to the Creator, appealing to him for aid in propitiating the supernatural powers responsible for such dreams. Cedar is also burned in the house to cleanse it. If a child is troubled by dreams at night, cedar boughs are soaked in water which is sprinkled over his person and the bed. This is believed to keep evil spirits away.

The more conservative Delaware have always been dependent upon dreams, and the appearance of certain celestial phenomena to warn them of impending danger. The appearance of a comet, "war spirit," in the heavens, is a sign of war. The "war dragon" flies through the air at night and appears like a streak of fire. The direction towards which its course is bent, is noted as the source of trouble. My informant reminded me of the appearance of such (Halley's comet) before the outbreak of the first World War. A falling star is also significant in war time. A fugitive attempting to escape may be located by means of a falling star, which the Delaware believe points to the spot of concealment. To point to a falling star will bring bad luck to a person.

NATURAL SIGNS AND OMENS

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A FEW BELIEFS of miscellaneous character are noted for other natural phenomena. The two ends of the rainbow are believed to point to water. A snowfall late in the spring, with the wind to the north, indicates that the snow spirit is returning to his abode in the north. In the fall an abundance of berries and nuts, thick foliage and heavy corn husks all point to a long and severe winter.

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A ringing or buzzing sound in the ear is a sign of impending death or bad news. The ear in which the sound is heard indicates the direction from which the news may be expected.

787 The twitching of the left eye, in the case of my informant, is a warn-
761 ing of the death of a relative or friend. This takes place two weeks or two months prior to the individual's death.

To see the suddenly disappearing likeness of a person is also a warning of death.

If a wolf barks at a person, it is an indication that he will live long.

Once Wi·tapanóxwe, upon returning from the home of a sick person, saw a rabbit run from the shelter of a grave towards the house he had just left. To him it was a sign of the sick person's death in the near future.

787 Babies and small children are not allowed to cry at night nor older children to play after dark, for fear that their faces will become misshapen.

A "double crown" in an individual is an indication of longevity and superior intellect. The larger such features are, the longer is the possession to live and enjoy the blessings bestowed upon him by the Creator. An individual so blessed is assured of spiritual guidance and is likely to excel in his life work.

787 If chickens continue to scratch for food during a rain, it is an indica-
821 tion that the rain will continue for some time. A cock crowing during a storm says, "Going to clear off today." Crowing before midnight by the bird indicates a change of weather. Crowing on the doorstep brings a visitor.

If smoke from a fire rises during a storm, the rain will soon cease; if it hovers near the ground, the weather will continue unsettled.

If the sun casts slanting rays through the clouds, it is "drawing water." Rain will fall the following day.

When the wind blows the leaves "inside out," it is a sign of approaching rain.

A circle around the moon foretells an approaching storm. The number of stars within the circle indicates the time it will arrive.

To hear the sound of talking or cutting wood over a great distance indicates that a storm is brewing.

To see a hog carrying sticks of wood in its mouth is a sign of approaching rain.

"Three foggy mornings bring rain."

Thunder heard late in the winter foretells an early spring.

Loud reports from river ice indicate an early thaw.
A wolf "whinnying" (howling) denotes a change in the weather.
To see a cat washing its face is an indication of an unexpected visitor; sharpening its claws denotes that it will soon receive some meat.

DELAWARE FOOD RESOURCES

IN AN EARLIER section it was pointed out that according to native belief, human health is dependent upon "pure, natural" food. Products of the fields and forests thus acquired a sacred character (Speck, 1931, p. 50), and food and medicine in Delaware conception were not totally unlike. It follows from this that the ailments afflicted the Indians in modern times are considered as being due to a departure from the ancient food regimen provided by the Creator. Investigation of the food supply, and its methods of preparation, was thought worthy of being taken up as part of the present phase of inquiry. The results are embodied in the present section, partly through their bearing upon health as dependent upon food. Except for this interrelation, the subject matter might seem to be more definitely an economic one.

Maize

Among the food products used by the Delaware, Indian maize *(Zea mays)* stands out as the staple vegetable product. Maize is believed to provide nourishment for the soul as well as for the body. The reverence for the Spirit of Maize[1] and for the processes of its preparation, still survives among the Delaware.

Before presenting the data which deals with the preparation of corn foods, it seems appropriate to mention native beliefs concerning the origin of this sacred food.[2] Maize, "original corn" or "common corn," is a gift from the Creator and in former times, according to Harrington *(op. cit.,* pp. 43, 141), was considered as one of the powerful

[1] Harrington, 1921, pp. 43, 193.

[2] For further information dealing with the maize complex in eastern North America, particularly among the Iroquois, see Parker, 1910; Converse, 1910; Waugh, 1916. The writer (1930) has noted the survival of certain traits indicating the presence of a religious rite in the early period among the southern New England tribes. For the Southeastern peoples, consult Swanton, 1928 b, pp. 443-444.

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have seen *Maté·kanis* and they usually became noted for their physical strentgh. *Maté·kanis* is not seen any more because the Indians have changed their mode of living and are not clean enough to be visited by such spiritual beings. The white man's ways are so far removed from the ways of the Indian that if we adopt any of them we cannot expect to see many of the things which were commonly seen before we knew of his strange ways." [1]

The Seven Wise Men

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"Years ago there were seven wise men among the Indians. So great was their pride that they did not wish to associate with the common people. Because they were so wise and great, they had to find a way to conceal themselves from the people. After thinking over the matter very seriously they said, 'We will turn into rocks of odd shapes.' Now there happened to be a young man who was gifted [1] and he went out to walk on a hillside. As he walked along he noticed the seven peculiarly shaped rocks and as he stopped to look at them, one of them spoke to him. The young man recognized them at once as being the seven prophets and they conversed together. They told him not to tell where they were, but someone noticed his frequent visits to the spot, and soon they were again sought by curious people. Now they must leave the quiet hillside and go elsewhere. After a while there appeared in the forest seven stately cedar trees. More perfectly formed trees were never before seen and they were greatly admired. It was not long before someone discovered that they were the seven prophets and they again had to change their form and depart. The Creator thought that it was of no use to place them on earth as they were being constantly bothered by earthly things so he placed them in the heavens. There we see the seven stars [2] as they were placed there so long ago by the Creator."

[1] According to Wi·tapanóxwe every individual is "gifted" or has some supernatural power. In some it is developed early in life, while in other individuals it remains a latent undeveloped force.

[2] The Pleiades.

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The whole matter is well summed up by Loskiel[11] where he says: "Besides the Supreme Being, they believe in good and evil spirits, considering them as subordinate deities. . . . They seem to have had no idea of the *Devil*, as the Prince of Darkness, before the Europeans came into the country." This idea is also supported by Zeisberger[12] and Brainerd,[13] although Holm[14] seems to give contrary evidence.

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MANĬ'TOWŬK OF THE FOUR DIRECTIONS

The Lenape now in Oklahoma believe that when the earth was created, and everything finished, the Creator gave the four quarters of the earth to four powerful beings, or *manĭ'towŭk*, whose duty it was to take care of these regions. These personages are the cause of the winds which blow from the different directions, with the exception of the tornado, which is thought to have a different origin. In the winter, it is said that the *manĭ'towŭk* of the north and the south are playing the game of bowl and

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dice, with alternating fortunes. When the north wind is successful it is cold for a long time, until the south wind wins again. These *manĭ'towŭk* are called *Moxhomsa' Wähänjio'pŭng'*, Grandfather at the East; *No''oma Cawane'yŭng'*, Grandmother at the South; *Moxhomsa' Eliosi' gak*, Grandfather at the West; and *Moxhomsa' Lowane'yŭng'*, Grandfather at the North, the expression *endalŭn towi'yŭn*, said to mean "who has charge of it" being frequently added after the name.

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These are mentioned in the ritual of the Annual Ceremony, and the people often pray to them when gathering herbs or perparing medicines, at the same time offering tobacco.

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The earliest record of this belief thus far found dates from 1616, and while it does not concern the Lenape proper, it illustrates a similar notion among a cognate people in Virginia. This is in Strachey's work,[15] in which he states, "The other four [gods] have no visible shape, but are indeed the four winds,

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which keep the four corners of the earth." Brainerd[16] mentions the same belief as being an old one among the Indians he knew, who were mainly Lenape, and as this was in 1745 we have at least a respectable antiquity established for "Our Grandparents at the Four Directions." Loskiel also mentions them.[17]

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THE SUN

To the Sun the Creator gave the duty of providing light for the people. The Unami say that he is a very powerful *manĭ'to*, and call him *Gickokwi'ta*. They speak of him as always clothed in the finest of deerskin garments, with his face handsomely painted, and wearing red feathers in his hair. Every day he travels across the heavens from east to west, stopping for a little while at midday, then going on. At night he comes back under the earth. The Minsi, according to James Wolf, called him *Ki'zho* or *Ki'zhox*, and *Gickonĭki'zho* is another Unami form of the name. When praying

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When praying to the Sun, the Lenape usually addressed him as "Elder Brother."

Little is found in early writings concerning the worship of the Sun, a mere mention in Brainerd,[18] and Loskiel,[19] by whom he is called "the sun or the god of the day."

THE MOON

None of my Lenape informants had much to say of the Moon, except that it was regarded as the *manï'to* charged with the duty of supplying light by night, and that it was addressed, like the Sun, as Elder Brother. It is mentioned as a god, and called the "night sun" by Loskiel.[20] This is expressed by the Unami name *Piske'weniki'zho.*

THE EARTH

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Some Lenape speak of the earth itself as a *manï'to*, and call it "Our Mother" because it carries and nurtures the people, having been assigned that duty by the Creator. Others, instead of the earth itself, mention a spirit beneath or within the earth, but apparently separate from

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it. The earth is mentioned in a list of gods by Loskiel.[21] In some localities, at least, it was addressed in the Annual Ceremony, and thanks were offered to it for the benefits it gives to man.

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THUNDER BEINGS

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Perhaps the most important of all the subordinate *manĭ'towŭk*, excepting only the Sun and possibly the Keepers of the Four Directions, were the Thunder Beings, to whom the Great Spirit gave the duty of watering the earth and protecting the people against Great Horned Water-serpents and other monsters. The Unami told me that they are called *Pethakowe'yŭk*, and are addressed as Elder Brother. They are man-like beings with wings, and always carry a bow and arrows with which they can shatter trees. When the first thunder is heard in spring, the people say, "The Spring Flying Things are coming" and it makes them feel glad to think that winter is nearly over. Some burn tobacco and pray to the Thunders at this and other times,

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and for this reason they claim that the lightning never used to strike an Indian or to destroy Indian property.

The late James Wolf related an interesting Thunder myth, which will be found in the paper on Lenape Mythology to appear later, stating that the Minsi called the Thunders *Pile'swak*, or *Pile'soak*, and believed them to exist in the form of gigantic partridges, although really persons, or rather *manĭ'towĭk*. They used to live in Niagara gorge beneath the cataract, and could sometimes be seen coming out, in the form of a cloud, in which, as it rose, a play of lightning was visible. There were said to be three bands or parties of these mysterious beings, each band consisting of three Thunders.

Zeisberger[22] says, "Thunder is a mighty spirit dwelling in the mountains," and Heckewelder,[23] "Indians, at the approach of a storm or thunder gust, address the Mannitto of the air, to avert all danger from them." As a rule, however, the early writers do not seem to have noticed

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this belief, or have included it loosely under the worship of "gods" representing the elements.

KEEPERS OF THE HEAVENS

The Lenape now in Oklahoma believe that each of the twelve heavens, in the highest of which lives the Great Spirit, is presided over by a *mani'to* who serves as a messenger to repeat the prayers of men until they reach the ear of the Creator. They are represented by the carved faces upon the posts inside the temple, and are mentioned in the ritual of the Annual Ceremony. I can find no mention of them in early accounts of the Lenape, however, unless the twelve gods mentioned by Loskiel,[24] most of whom have already been spoken of in this chapter, may represent the same concept. The Lenape today speak of these as being related to the Living Solid Face, who will now claim our attention.

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about the middle of the eighteenth century, while that of Jones dates from about a century later.

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TORNADO

Besides the gods hitherto named there were many other deities of lesser importance. The tornado, for instance, was one of these beings classed as *manl'towŭk*. He is mentioned as a giant in size, walking on his hands when in action, his long hair entangling and sweeping away forests and villages; and sometimes as a winged being. When a "cyclone" was seen approaching, some would burn tobacco, and addressing the roaring monster as "Grandfather," would pray that he turn aside and leave the village in peace. Others, scorning such measures of conciliation, would burn old moccasins and rubbish, advising the destroyer to turn aside if he wished to escape the stinging smoke; while still others, even less conciliatory, threatened him with the edge of an axe, vowing they would "break a wing for him" if he came their way. It

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776 782 821 was commonly said in the tribe that on account of these practices the Lenape suffered little from this evil *manĭ'to*.

SNOW BOY

776 821 [782] Another minor *manĭ'to* is Snow Boy, a being who is supposed to control snow and ice, but who is different from "Our Grandfather at the North," who merely supplies the north wind. Offerings were made to Snow Boy to insure a proper amount of snow for tracking in the winter hunt. Further information concerning these last two *manĭ'towŭk* will be found in the paper on Lenape Mythology, now in preparation.

COMET

[787] There is a third *manĭ'to* called *Elau'-nato*, which some Lenape say means "Comet," others "Shooting Star." When a war is impending, says the legend, this being may be seen flying through the air, carrying a bunch of human heads. After Elau'nato has passed, if one listens he will hear a distant rumbling sound, for this *manĭ'to* knows beforehand where the

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fighting will take place, and drops the heads on the spot, and the noise of their fall is a roar like thunder. 776 821

EVIL MANÍ'TOWŬK

Both the Great Horned Serpents, monsters living in the rivers and lakes, and the Giant Bear were considered evil *manï'towŭk*, the only good derived from them being, in the first case, charms made of the scales, bone, or horn of the monsters, supposed to bring rain; and, in the second case, a medicine made from the tooth said to have the power of healing wounds. Children were accustomed to hunt in the sand for tracks of the Little People, comparable with fairies or elves among the whites. 776

ANIMAL SPIRITS

The concepts regarding the numerous animal spirits who were believed to offer themselves as guardians for mankind, are rather hard to define. Most Indians seem to regard their mysterious animal helper not as the spirit or soul of any 774 776

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"Other teachers pretended that stripes were the most effectual means to purge away sin. They advised their hearers to suffer themselves to be beaten with twelve different sticks from the soles of their feet to their necks, that their sins might pass from them through their throats. They preached a system of morals, very severe for the savages, insisting that the Indians abstain from fornication, adultery, murder, theft, and practise virtuous living as the condition to their attaining after death the place of good spirits, which they call Tschipeghacki, the 'land of spirits,' where the life is happy, and deer, bear and all manner of game are abundant and the water is like crystal. There nought was to be heard save singing, dancing and merry making. [821] . . . The passage thither is the Milky Way. . . . Whoever reaches that place will find a city of beautiful houses and clean streets. Entering a house he will see no one, but have good things to eat placed before him, a fire made and a bed prepared—all of which is done by spirits invisible to him. Others assert that such an one will see the women coming with baskets on their backs full of strawberries and billberries, large as apples, and will observe the inhabitants daily appear in fine raiment and live a life of rejoicing.—The bad Indians . . . will not reach the place, Tschipeghacki, but must remain some distance away, able to see those within dwelling happily, but not able to enter. They would receive nothing

6:Harrington E-5 (1907-1910) 1921
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go around and give all the tribes some way to worship. They say these things were as if carried in a bundle, and when they come to the Delawares, last of all, there was a lot left in the bundle and they got it all—that is why the Delawares have so many different things to do in their meetings."

In explanation of the prayer word *Ho-o-o*, he said, "Did you ever hear that [821] noise out in the woods, in the fall of the year? '*Ho-o-o*,' it says. What is it? It is the noise of the wind blowing in the trees. When the Delawares pray in the [782] Big House, they raise their voices and cry '*Ho-o-o*' to God, and the MIsi'ng^{w} hears it and understands, for he is of the same nature as a tree, and there are twelve MIsi'ng^{w} carved in the Big House who will carry the prayers to the twelfth Heaven. The Indians call the MIsi'ng^{w} 'Grandfather,' because the trees were here before the Indians. The Big House is going out of use now, because only the old people have had gifts or visions of power to sing about. The children of

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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796 778 773 worship in the Big House. I might add, as contributing a view-point on the same perplexing question, that early in the eighteenth century the missionary Brainerd, then living with the Delawares on the upper Susquehanna in their village near Sunbury, reported a conversation with a man of the Nation in which was embodied a similar opinion as regards the False Face.

796 781 In a section of my study of the Big House Ceremony I indulged in quoting some estimates of the religious spirit among the Delawares adding some of my own impressions in the matter. An opportunity to add to these, since it comes from the writings of a contemporary witness over a century ago when the tribe was resident on the Scioto River, comes from John Brickell. He says: "I know I am influenced to good even at this day more from what I learned among them than what I learned among people of my own color. . . . They worship the Great Spirit whom they call manito, which signifies or conveys to their mind the idea of all strength or rather all sufficiency." [1] This commentary may be adjoined as a supplement to the section in the work referred to, dealing also with the native concept of the Great Spirit, as something corroborative of the early belief of this tribe in the existence of a supreme deity and is intended for the eyes of authorities such as Dr. Schmidt who have devoted so much attention to the nativity of the concept in American culture.

796 821 715 In the study of the Big House Ceremony some space was devoted to the construction of the belief regarding the path taken by the soul in its journey from earth to the spirit realm. The assumption was made that the Milky Way was considered to be the path in question. Yet the inability on the part of several sources to furnish the native term applied to the Milky Way and their uncertainty as to what symbol in the sky represented the path of the spirit left the matter in a state of doubt. The fact that among other Algonkian peoples the Milky Way is "Spirit or Ghost Path" has some bearing on the point that we are trying to clear up in Delaware belief. It remained for inquiry among the Delaware-Munsee of the Six

[1] "Narrative of John Brickell's Captivity among the Delaware Indians," *The American Pioneer*, I, 2d ed., Cincinnati, 1842, pp. 43, 46, 48, 56.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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Nations Reserve, Canada, to furnish a Delaware appellation for the Milky Way, which turned out to be *ane''i*, "path." This determination would seem to bridge the gap in the previously obtained data. As a corroboration, likewise, of the Delaware belief that the Milky Way is the path of ghosts, we discover in the confessions of belief of the Delawares while residing in the Ohio region that the Milky Way was the path over which souls traveled; after the teachings of several native prophets who in about 1762 stirred religious revivals in the tribe.[4] Whether or not this belief was derived in that time from a still older native concept is not said, yet something of this sort is implied. Thus the Delawares coincide in belief with kindred peoples in the East to establish the antiquity of the concept just dealt with.

George Anderson, *Kwu'tcpagi·'kamen*, "Rustling Leaves (when Walking)," also of the Wolf ceremonial group, offered the following details of information on the procedure of his group when celebrating in the Big House.[5] The Wolf group rite may be conducted within an eight-day period. He had heard that the sweat lodge had formerly been erected in the Big House at a point just to the left of the drummers. As noted in the volume on the Big House Ceremony, the sweating rite was held as a test of endurance for the men who had spiritual guidance. Anderson also added that he had heard of deer skins as offerings being hung up inside the Big House during the Ceremony near the east door. Several additions were made by him to the information recorded in the volume referred to among which may be noted that when the fires are removed from the Big House the ashes from both are thrown out through the west door. Furthermore, he emphasized the regulation that no women or children were allowed to be present within the Big House when the new fire was being made. He said that the rite of making new fire performed by the male attendants was one of spiritual tensity, that some-

[4] Zeisberger, pp. 133–4. Heckewelder, pp. 291–3. For a summary of data in the epoch of the Delaware prophet see James Mooney, "The Ghost-Dance Religion," Fourteenth Annual Report, Bureau American Ethnology, 1896, pp. 662–9.

[5] Funds were available for the task through a Faculty Research Grant, University of Pennsylvania, Grant no. 93.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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construct likenesses of the human figure. This belief is illustrated in the rite of the Doll Dance. When figures of cornhusk are to be made they should be made by a person born in summer, the season of growing corn, such an individual being known as *si·'kwan mi·'mqs*, "spring child." Persons, however, who are born in winter may make toys in the image of the emblem of their ceremonial group, though to do so is apt to bring on cold weather. It is believed that such action is apt to anger the spirit controlling the winter, namely, *Lowane'ke·s*, "Winter Spirit." As an example of the operation of privilege and restriction in such matters we have the case of a person of the Turkey group born in winter, who could make the image of a turkey, chicken, duck or goose out of cornstalks or cornhusks decorating it in correspondence with its nature as a bird by attaching feathers to it. This may be suspended in the dwelling by means of a string so that the wind will blow the image about. Those who observe it would remark, "Oh, you are trying to break the weather." In short, those born in summer can only exert influence through the making of images upon the creatures of the summer, for winter-born persons to make them is pernicious.

DICE AND BOWL GAME

Mama'n'di·n, "Gathering Dice Together." — Another amusement which among the Delawares took on the significance of a minor ceremony, was the game in which a wooden bowl and seven dice cut out of bone, mussel shells or peach seeds to produce outlines of turtles, horses' heads, one side in natural color, the other stained black, and other forms not well remembered as to detail. For some reason the Delawares have abandoned this pastime, although it has continued strongly among tribes whose native culture has become more thoroughly disintegrated. Even the details of the counting have been forgotten. Men and women indulged in the Dice and Bowl game for the purpose of wagering, the stakes being placed at one side before the opening of the game. The players sat in a circle around the bowl which rested on a folded blanket, each taking his turn by lifting the bowl off the blanket and bringing it down violently to cause

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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525 money, or as a minor stake the penalty is to cut wood for the owner of the house where it is played or for the winner, or to go on an errand, or to butcher a hog for him the next day, as the case may be.

[844 777 821] This game has its limitations of performance inasmuch as it is proper only for those born in winter to engage in it and it is only played in the winter time, with the result that it brings on storms of sleet and blizzards. For these preferences to be violated would bring on bad luck.

The markings on the straws valued from 5 to 75, are indicated in the accompanying sketch.

9: Kinietz E-4, 5 (1938) 1946
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The twelve accounts may be divided into two groups on the basis of their origin. The first eight were obtained from written sources, five published and three unpublished. The last four were obtained from field work among the modern Delaware. For convenience, the first group will hereafter be called sources and the last group informants. Considering the time of inscribing or of obtaining the information on which they are based, the eight sources are found to form three groups and to represent three periods: the first composed of the accounts of Williams, Van der Donck, and Lindeström, dated 1643, 1653, 1656, respectively; the second, of the accounts of Zeisberger, 1780, and Heckewelder, whose account, although not published until 1819, is considered contemporaneous, as he left active mission work in 1786; and the third group, of the three Cass manuscripts dated 1823 and 1824. The accounts of the modern informants constitute the fourth group and period.

In the discussion of the different elements, comparison is usually between the accounts as grouped in these four periods. As page references to citations from the accounts of the three manuscripts and the four informants are impossible, they have been omitted for the published accounts also, in the interests of uniformity. When neither the tabulation of the material from the different accounts nor the section of ethnographic notes amplifying or qualifying the tabulated element list indicates the existence of any problem on any element, that element is omitted in the discussion. Numbers in parentheses refer to the numbers given to the elements on the table.

DISCUSSION OF THE ELEMENTS

Astronomy, Mathematics, etc.

The Delaware of the present indicate a knowledge of astronomy and mathematics that was not reported in historical accounts (3, 13). Whereas lack of knowledge or understanding on the part of some of the early reporters may be responsible for some of the apparent changes, it is more reasonable to assign the cause of several of these changes to white contact. Belief in the

9: Kinietz E-4, 5 (1938) 1946
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roundness of the earth was denied until the fourth period (3). This definitely dates the emergence of the element in the period of greatest white influence. Since, in this period, the economy of the Delaware closely paralleled that of most of their white neighbors, it is not surprising that a knowledge of arithmetic in the abstract appeared that had been denied in former periods (13). The period three denials of opinions respecting the planetary system are refuted by the statements of Zeisberger and appear to be the result of confusion on the part of the authors between opinions and knowledge (1). The opinions of the Indians may have been erroneous, but they undoubtedly had them, as their names for stars and the myths concerning them show.

The division of the year into twelve months or moons to agree with the European usage appears to have been accomplished very early (7). Roger Williams reported thirteen months in 1643 but did not name them. Heckewelder gives the names of eleven months, omitting what would correspond to our November.

Religion

Religion among the Delaware appears to have been very insusceptible to change. From the records available, over three hundred years of white contact and more or less continuous missionary efforts have produced only one significant change.

The concept of a Supreme Being, superior to subordinate good and evil deities, who has moral superintendence over worshipers that pray to Him for favors and assistance, is reported from 1643 to the present day, with only occasional dissent and never denial from all sources for any one period. On the belief in a future state of punishments and rewards for which judgment is given immediately after death, there is again complete agreement.

The belief in the whereabouts of the places of habitation of the souls of good and bad, has, however, undergone modification (37). Roger Williams and Van der Donck recorded southwest and south, respectively, as the direction in which lay the land of

(Continued on p. 38)

9: Kinietz E-4,5 (1938) 1946
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Table of Elements

\+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
5 = some, sometimes, or several
† or ° = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
Astronomy, Mathematics, etc.												
1. Any opinion respecting the planetary system				+		−	•−	−	+	+	+	+
2. Origin myth		+			+		•+	•+	+	+	+	+
3. Earth is round				−	−			−	+	•+	•+	•+
4. immovable, shakes but does not revolve				+		+	+	+	(+)	+	+	+
5. Divide year into 4 seasons	+			+	+	+	+	+	+	+	+	+
6. Names	+			+	+	+	+	+	+	+	+	+
7. Divide year in ___ moons or months †	13			12	12	12	12	12	12	12	•	12
8. Sun is deity †	+	+		+		+	+	•	+	+	+	+
9. Moon is deity †	+	+		+		+	+	•	+	+	+	+
10. Opinion respecting eclipses †				+	+	+	+	+	+	+	•	+
11. Names for any star	+	+		+	+	−	•	−	+	•	+	+
12. Count by tens	+			+		+			+		+	+
13. Arithmetic in abstract				−		−	−	−	+	+	+	+
14. Four cardinal points †	+					+	+	+	•+	•+	+	+
15. Prognostics respecting weather						+	•	+	+	+	+	+
16. Meteors are indication of evil †						+	•	•	+	+	s	+
17. are misbehaving stars moving							+	•	−	−	•	−
18. Ceremonies on appearance of new moon						•−	−	•−	−	−		
19. Calculate time of reappearance †						+	−	+	+	+		+
20. Regulate course in unknown country												
by the sun						+		+		+	+	+
by stars							+			+	+	
Religion												
21. Concept of Supreme Being †	+	+	(+)	+	+	+	+	+	+	−	+	+
22. Subordinate deities †	+		(+)	+	+	+	+	−	+	+	+	+
23. Evil Spirits †			+	+	+	+	+	+	+	+	+	+
24. Supreme Being superior to subordinate and evil spirits				+	+	+	+	•	+	•	+	+
25. Subordinate spirits dominant over evil spirits					+	+	+					

9: Kinietz E-4, 5 (1938) 1946
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IV. ETHNOGRAPHIC NOTES

Astronomy, Mathematics, etc.

1.[1] Planetary system

According to Captain Pipe, the stars were put in the sky for the guidance of the Indians—the whites had the compass. According to John Johnston, the Indians believed that there were four fixed stars in the North, East, South, and West, which were rivets holding up the sky. The seven stars were once seven boys who became such wizards that they could not dwell upon the earth.

2. Origin myth

Captian Pipe—They claim to be descendants of the Wyandots, and relate these circumstances connected with their birth. The Wyandots sprang from a hole in the earth, which is still to be seen on Lake Huron. Not long after their discovery of the world above, which they now inhabit, a virgin of that nation became pregnant from some unnatural cause and in due time was delivered of twins, a son and daughter, who spoke a language entirely different from their parent; to wit, that of the present Delawares. That it was customary at that time to marry very near relatives; that these twins were so united and from this incestuous intercourse sprang the Lenee Lenaupaa, who, by direction of their uncles, the Wyandots, went to the borders of the Ocean and there settled themselves.

They suppose that there was formerly a body like our sun, which they call a great cornstalk with wide spreading branches, planted by "the God" in another world far above us—there, they suppose, lived a tribe of Indians, with a chief at their head—one time, one of the women who had a child was taken sick, and being asked what would cure her, she said, "If this corn stalk was pulled up, and I was laid by the hole, from hence it was taken, I should get well." The chief gave orders, and the corn

[1] Numbers refer to the numbers given to the elements in the table, *ante*, pp. 22-37.

9: Kinietz E-4, 5 (1938) 1946
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773 stalk was removed and the woman laid by the hole, on her back. As soon as the corn stalk was taken from its place, there was total darkness, at which the Indians were exceedingly vexed—it was then thought best to punish the woman—they accordingly cast the woman with her child into the hole—she fell through child and all and was caught by an infinite number of "big hawks"—the hawks carried her and put her on the back of a great turtle. About this time, a loon dived into the sea, brought up a piece of earth and put it under the woman, between her and the turtle—the woman commenced a career round this particle of earth, which commenced enlarging, until it became [771] the great mass of matter which we inhabit. The earth is supposed to be of an oblong form, and is movable—it often shakes, but does not perform any revolutions. The Sun which now [821] enlightens the earth, is supposed to have been sent from the world above described. The substance of which it is composed is unknown. It performs daily revolutions.

772 *3. Earth is round*

W. T. — Earth was made round just like the sun, moon, and sky.

E. R. — The earth is flat (circle?).

W. L. — The earth is a circle and flat.

805 821 *6. Names of seasons*

The names of the seasons are *sikwon*, spring; *nipen*, summer; *takɔk*,[a] autumn; and *lowen*, winter.

7. Moons or months

The terms for the months and their significance are:

January

ZEISBERGER *Anixi gischuch*—Squirrel month, ground squirrels come out of their holes

ZEISBERGER —Mouse or Squirrel month—for they come out of holes

[a] The character ɔ has the phonetic value of the open "o," pronounced as "aw" in "awk."

9: Kinietz E-4, 5 (1938) 1946
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JOHNSTON	*Au, neque kie, shoe*—The squirrel moon
PIPE	*Arnēēkwsee keeshooh*—Squirrel moon—engendering time
CHIPPS	*Un-ex-i-kà-so*
J. W.	*Motwigiso*—Hungry month—eating each other
W. L.	*Mamhotiŋ*—Big snow—hungry—eating each other
W. T.	*Skolikɨso*—Frogs holler

February

ZEISBERGER	*Tsqualli gischuch*—Frog month
ZEISBERGER	*Squalle gischuch*—Frog month, when frogs begin to croak
HECKEWELDER	—Frog month, because on warm days they begin to croak
JOHNSTON	*Chau, quol, le, ki, shoe*—The frozen month
PIPE	*Tsharkōālee kēēshooh*—Frog moon
CHIPPS	*Squal-i-kà-so*
J. W.	*Anixwikiso*—Sugar moon
W. L.	*Skolikiło*—Frógs holler

March

ZEISBERGER	*M'choamowi gischuch*—Shad month
ZEISBERGER	*Chwoame gischuch*—Shad month, because this fish goes up rivers in great numbers [134]
HECKEWELDER	—When on Atlantic coast called shad month, now sugar-making month.
JOHNSTON	*Hau, mo, n'ock, hee, tou*—The white bass moon
PIPE	*Haumoakwhēēta kēēshooh*—from a species of shell fish found at that time on the sea coast
CHIPPS	*Quaw-mo-kà-so*
J. W.	*Skoligiso*—Frogs hollering
W. L.	*Komwikɨło*—Bees come out

9: Kinietz E-4, 5 (1938) 1946
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April

805 ZEISBERGER *Quitawwouhewi gischuch*—Spring month
821 ZEISBERGER *Hackishewi gischuch*—Planting month
HECKEWELDER —The spring month
JOHNSTON *Qua, to, a, ha, e, kee, shoe*—no English for it
PIPE *Kwäätiioahaa kēēshooh*—from the shedding of the hair of the deer
CHIPPS *Al-lòu-uk-ke-kair-e-kà-so*
J. W. —Wet earth, rains
W. L. *Kičisikonki'so*—Spring starting month

May

ZEISBERGER *Tauwinipen*—Beginning summer (signifying hoe is used on Indian corn in this month)
HECKEWELDER —The planting month
JOHNSTON *Ti, e, neep, pen, ie*—The moon between spring and summer
PIPE *Tiieenēēpen kēēshooh*—Middle moon, between spring and summer
CHIPPS *Uk-ke-hàve-ekà-so*
J. W. —All up, flowers, etc. commence bearing
W. L. *Mo' ksoatoki'lo*—Deer getting red

June

[825] ZEISBERGER *Kitschinipen*—Summer (signifies the month in which the deer become red)
HECKEWELDER —The fawn month or the month in which the deer bring forth their young, or the month in which the hair of the deer changes to a reddish color
JOHNSTON *Ke, he, cho, neep, pen, ie*—The moon when vegetation is in blossom
PIPE *Kītsheenēēpen kēēshooh*—Real summer moon
CHIPPS *Mo-mùs-ko-màv-e-kà-so*

9: Kinietz E-4, 5 (1938) 1946
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J. W. *Kičinipen*—Summer [805]
W. L. *Kičinipen*—Starting summer [821]

July

ZEISBERGER *Yugatamoewi gischuch*—The time of raising the earth about the corn
HECKEWELDER —The summer month
JOHNSTON *Gock, kau, tau, ma, ekeshoe*—The moon when vegetation is blossoming [824]
PIPE *Yaukāūtamwaa kēēshooh*—Moon of sacrifice or prayer. Time of feast of first fruits [796]

CHIPPS *La-kòk-me-aò-e-kà-so*
J. W. *Dainipen*—Middle summer
W. L. *Lainipen kɨlo*—Middle of summer
W. T. *Kičini·pen*—Middle of summer

August

ZEISBERGER *Sakauweuhewi gischuch*—Deer month
ZEISBERGER *Winu gischuch*—The time when the corn is in the milk and ready to eat and roast [824 243]
HECKEWELDER —The month of roasting ears
JOHNSTON *Sok, ho, a, ha, ie, kie, though, i, e,*—The moon when the deer begin to turn gray [825]
PIPE *Saukiioahāā kēēshooh*—Moon in which deer get blue hair

CHIPPS *Wà-no-e-kà-so*
J. W. —Dry, hot, refreshing
W. L. *Kičitakpk kɨlo*—Beginning fall month
W. T. *Socewigilo*—Deer change color, Fall side of summer [825]

September

ZEISBERGER *Kitschitachquoak*—Autumn month
HECKEWELDER —The autumnal month

9: Kinietz E-4, 5 (1938) 1946
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805 C21	JOHNSTON	*Ke, he, che, tau, keke*—The moon previous to the falling of leaves
●	PIPE	*Kĭtshee Tarkŏăk kĕĕshooh*—Commencement of cold moon
	CHIPPS	*Shàve-ko-us-ke-kav-e-kà-so*
	J. W.	—Gathering moon (harvest)
	W. L.	*Wipoqikĭlo*—Deer getting gray
	W. T.	*Poksĭt*—Fall—Leaves are broken
		October
	ZEISBERGER	*Pooxit*—Month of vermin (the harvest month)
	HECKEWELDER	—The gathering or harvest month
[824]	JOHNSTON, PIPE	*Pooque, ieete*—The moon that the leaves fall *Pŏŏkseet kĕĕshooh*—Broken moon, from the shedding of the leaves
	CHIPPS	*Wa-nàv-o-kà-so*
	J. W.	*Dakŏkwinigilo*—Everyone gets together (Big House)
	W. L.	*Takŏkinikĭso*—Fall month when everyone gets together
	W. T.	*Winikĭso*—Come snow
		November
	ZEISBERGER	*Wini gischuch*—Snow month (the hunting month)
	JOHNSTON	*We, ne, ke, shoue*—The moon when the snow commences falling
	PIPE	*Wĕĕnee kĕĕshooh*—The snowy moon
	CHIPPS	*Pah-po-sòp-wa-e-kà-so*
	J. W.	*Dailówen*—Changing, falling moon
	W. L.	*Luwanikĭlo*—Winter moon
	W. T.	*Kĭčikaŏk*—Fall
		December
	ZEISBERGER	*M'chakhocque*—Cold month, the month when the cold makes the trees crack.

9: Kinietz E-4, 5 (1938) 1946
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	(Shows the time when the bucks cast their antlers) 805 821
HECKEWELDER	—The hunting month, it being the time when the stags have all dropped their antlers
JOHNSTON	*Hack, he, que*—The moon when the severe cold begins
PIPE	*Hauk hŏăkwas kĕĕshooh*—The clouded sky moon
CHIPPS	*Nà-we-où-o-wè-kà-so*
J. W.	*Kĭčilo·wen*—Grandfather—ground covered with snow
W. L.	*Anikwikĭlo*—Squirrel moon—fawn as little as squirrels
W. T.	*Kĭčilo·wen*—Winter, sure enough

From this material the following hypothetical list of the old names has been reconstructed in more modern orthography:

January *Anixi kĭlo*—Squirrel month
February *Skolikĭlo*—Frog month
March *Kwamowi* or *hamokwita kĭlo*—Shad month
April *Kwe·to·o·ha·kĭlo*—Spring month
May *Tainipen kĭlo*—Month between spring and summer or beginning of summer
June *Kĭčimĭpen kĭlo*—Summer
July *Yukatamowi*—Summer
August *Sakowikĭlo*—Deer get gray hair; also *Winukĭlo*—corn ready to roast
September *Kĭčitakŏk kĭlo*—Autumn month
October *Po·kĭt kĭlo*—Harvest moon, falling leaves
November *Winikĭlo*—Snow month
December *Hakhokwa kĭlo*—Cold month

Variations from this by the modern Delaware are shown in the following list:

January *Motwigilo* or *Mamhotin*—Big snow—hungry—eating each other
April *Kĭčisikon kĭlo*—First spring month

9: Kinietz E-4, 5 (1938) 1946
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805 May *Mo'ksoate kĭlo*—Deer getting red
821 July *Dai-, Lai-,* or *Kĭĭ-nipen*—Middle of summer
October *Takŭkinikĭlo*—Fall month when everyone gets together
November *Dailo·wen* or *Luwanikĭlo*—Changing or winter moon
December *Kĭĭlo·wen*—Winter

8 and 9. Sun and moon as deities

776 [821] John Johnston—They suppose the Sun to be a Deity composed of heat which regulates the day and returns to the East in the night under ground. Which is the cause of vegetation or makes the grass grow. The moon they suppose to be another Deity equal in rank with the sun which regulates the night and divides the year.

776 773 Captain Pipe—The Sun they suppose to be a human being, and they call him their brother. Tradition says that in early days the Sun was in the habit of devouring twelve Indian children each day at noon, as a kind of compensation for his labours; but the inhabitants of the earth becoming incensed at his voraciousness remonstrated. He then proposed to reduce the number to six but they still refused, and at length agreed upon two, which number they suppose he now receives every day. The light of the Sun is occasioned by the brightness of a feathered headdress which he wears. They think that the Indians once possessed the same general character with the Sun, that he has retained his original powers and they have degenerated to their present degraded situation. He is supposed to go under the Island at night for rest. The moon is supposed to be the brother of the Sun, and they formerly had numerous relatives who warred against each other and were all killed, and these wars occasioned the present employment of the younger brother, the moon.

776 All four of the modern informants called the sun "brother." All called the moon "brother," also, except J. W., who said it was known as grandmother, that she takes care of the weather, but is closest to the people.

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10. Eclipses

JOHN JOHNSTON—The eclipses they suppose to be caused by one of the twelve subordinate Deities as an indication of war or some other calamity which they think will shortly come.

CAPTAIN PIPE—Eclipses are thus accounted for. Every man as he grows up is visited in his dreams by his tutelar deity in the form of a Bear, Wolf, Dog, Tree, Cornstalk, or any thing else which the imagination can conceive, and by the deity he is protected and governed through life. When he dies his protector assumes the mourning garb common to deities, and through his influence the eclipse of the Sun or Moon takes place in token of the excess of his grief.

CAPTAIN CHIPPS—In an eclipse, they suppose, the moon gets between the Sun and the Earth.

J. W. said that eclipses had meaning but would not say what. Likewise W. T.

14. Four cardinal points

Both J. W. and W. T. named the four cardinal points but thought of up and down as equivalent to them.

16. Meteors as indication of evil

JOHN JOHNSTON—Meteors: They suppose them to be ominous of something bad especially if any person takes notice of them and says see that star they think that person will not live long, but they suppose that if they fall to the ground they turn into that substance or ball generally known by the puffball which will by pressing emit a smoke, they are afraid of those balls.

CAPTAIN PIPE—The Meteors called shooting stars are thus described. Like the Sun and Moon the stars are brothers to the Indians, human beings, and subject to the frailties of man. When one of them begins to practice lying and fraud he is rejected by the others and obliged to fly from his companions to seek a place of refuge.

J. W.—Meteors are a warning, forecast war etc. The place where the comet goes is the place where the battle or other catastrophe is going to occur. F. W.'s grandmother heard a great

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821 787 wind and looked up and saw a comet shaped like a head dripping fire and blood out of the mouth, coming from the West and going North and East, about five years before the World War.

W. T.—Meteors foretold the direction of a big wind coming the next day—they were already on the move.

18. Ceremonies on appearance of new moon

821 762 Captain Chipps—When they see the new moon, they thank the Great Spirit that they have lived to see it.

John Johnston—They do not at present but they say it was anciently a custom to offer some kind of a sacrifice.

821 *19. Calculation on time of reappearance of moon*

Captain Pipe—Nor can they calculate with certainty the time of its reappearance.

Religion

21. Concept of Supreme Being

776 John Johnston—They do [have concept of Supreme Being], and distinguish him by calling him the creator of us all and of all things.

Captain Pipe—They believe in one Supreme Being, who is known generally by the appellation *Keshaallemōōnkungk*, "He who created us by his thought;" and sometimes *Kaatounutōōwit*, The great spirit, from *Khit*, great; or *Waalseet Maunūtoo*, He who is the good spirit, from *Woolit*, good. They suppose that this being created the world and remained sometime upon earth, having the moral superintendency of all affairs therein, and that having perfected the system which he commenced he left it.

Captain Chipps—They believe in one God, who is "God of the black as well as the white"—they suppose he lives in some world above this earth.

22. Subordinate deities

John Johnston—They believe in twelve subordinate deities placed in different grades descending from the highest to the lowest, they think the lowest is on earth among them but in-

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where they burn under the gaze of the carved images of the Great Spirit on the post, represent the actual presence of this mighty spirit-force.

821

STARS AS SPIRIT-FORCES.—Among the man-i't-u mentioned in the text, the stars are given a prominent place. They too are "grandfathers" who, we are told, render service in assisting the moon to illuminate the night. It will be noticed that they receive a large share of reverence in the annual ceremony through being mentioned frequently in the adorational addresses. In the quaint phraseology of Wi-tapano'xwe we learn that the Great Dipper of European star-lore is called in Delaware maχk^{m}, "Bear." The head of the Bear is separate from the body. The legend tells us that the body is trying to catch up with the head, in which event the world will come to an end. Wi-tapano'xwe explained further that the stars of *corona borealis* formed the Bear's head which the animal is ever trying to reach. In Wabanaki star-lore this is the bear's den of hibernation from which the hunters, those three stars forming the so-called tail of the Bear (the handle of the Great Dipper in European belief), have driven the animal. It is said, by the same people, that the Bear is slain in the fall of the year, that its blood reddens the leaves of the trees and its fat when tried-out causes the earth to be covered with a white mantle, the snow. The subsequent portions of the tale seem not to have come forth as yet in Delaware mythology, although Zeisberger relates the outline of a legend of the Bear group in which the Bear is pursued by Indians "with a little dog; the three stars in the form of a triangle represent the head of a bear, which they cut from the trunk and threw down."[1]

The Delawares believe that some of the stars are living beings. For example the seven stars, known as asi-'sk^{m}taya'sαk, "bunched-up," bear the identity of clean or holy men, prophets. They are known only to shamans or those who possess supernatural power. The legend says that at one time seven meteors fell from the sky partly burying themselves in the ground. Some shamans soon discovered them and they disappeared. The shamans found them again in the form of seven pine trees. They used to consult with these pine trees. Finally they became transformed into the seven stars.[2]

The informant adds: "The Delawares recognize the morning star, the evening star, and a constellation known as beast chasing the bear; At a certain season of the year you will find the leaves of the forest lying on the ground, appearing to be greasy and covered with spots of water. If at this time of year the beast has caught the bear the greasiness of the leaves is believed due to the bear-grease. Another large constellation near that of the bear represents his nest or den."

[1] Op. cit., p. 148.
[2] See Appendix, Note II.

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The Delawares determine, by the position of the stars, when to gather herbs for medicine, for they believe that the position of the stars and the moon informs them when the medical properties of the herb may be found in the branches or in the roots. The time to plant crops in the spring was likewise determined by the phases of the moon and the position of the stars. At a certain time when the moon and stars are in the correct relation to each other the Delawares know that the wild animals breed and that fish go up-stream. Persons born under certain changes of the moon are said to be affected by certain periodic diseases such as epilepsy and fits. The gathering of material for the making of baskets depends upon the time of year. In order that hides be made into durable leather the animals must be killed at the right time of year. The same is true in regard to killing hogs, for unless the animals are killed in the right quarter of the moon the meat will not keep. Likewise fruit, according to the Delaware must be picked at a certain phase of the moon or else it will rot. Celestial phenomena, the manitu of the skies, rule numerous phases of Delaware life.

THE CONCEPT OF PURITY AND DEFILEMENT.—It is most interesting to note a distinct attitude of reverence toward the phenomena of nature which are uncontaminated by the mechanistic hand of man. Nature itself is denoted by a term which may be recognized universally as an accepted definition: te'kŏnee'a·u, "wild life, creation" in the liberal sense. This refers to creatures and phenomena brought into existence and controlled by the power of the Great Spirit. From nature's category the products of human invention are excluded. Thus it is the realm of pure nature with which the Delaware fundamentalist finds himself in accord. It supplies his needs, it satisfies his emotions, engages spiritual concern, becoming literally the element in which his whole life is framed. To deviate from the processes of nature, in thought and act, is sacrilege to him, to limit himself to its sphere is a sacred obligation passed down to him from his forefathers barring him off from the hazards of change and alteration in his conduct of life, and particularly in the performance of his religious duties. The Delaware fundamentalist is truly a conservative. By the mandates of his own creed he ought to be indeed a reactionary. And similar sentiment seems forthcoming from other Algonkian doctrinaries, hence we may assume it to be an ancient property of the race. Its lament is the necessity to depart from the ancient nature-bound practices, through the measure of force exerted by changes which age and time bring about.[1]

[1] This characteristic is often likened by them to the precepts of Christ, to whose example they refer with sympathy, and with the conviction that they are by nature his followers.

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other wild creature whatsoever, that is said to be pure spirit. And also those twelve face-images in the Big House, and those prayer-sticks,[1] and the maize and fruit, all things indeed used in the Gamwing, it is said, are helpers when it comes to lifting up to the twelve levels of heaven above us where he dwells, our father the Great Spirit.

And also there is a ruling of custom. The religious obligations sometimes require that the speaker, when talking, it is said, names over all these spirit-forces wherever they reside around the earth, calling upon them, as it is said: "Truly we are thankful that we have lived long enough to see the time come when these our grandfathers the trees bloom forth, and also the coming up of vegetation.

[1] The twelve peeled rods held in the hands of the worshippers when they "raise their prayer to the twelfth level of heaven" to the Great Spirit by crying "ho" six times and "ha" six times, and pointing with the sticks to the image on the center post of the Big House. They are denoted by the term mamendahi·'kan'ak "the means of earnest prayer." In Harrington's study of Delaware religion no mention is made of the exact function of the prayer sticks (Harrington I, p. 103), though in the Munsee corresponding ceremony they are described (ibid. p. 131) as being used to drum with in time to the music, by those who wish to pray. There is another omission in reference to the prayer sticks (ibid. p. 103). Harrington speaks of a particular way in which the sticks "fall opposite each other" but no explanation is made. Discussion of these details will be found on page 69.

[2] Among the tree "grandfathers" thought of in particular is the maple from the sap of which native sugar is made.

Reference to the gift of the maple in yielding its sap for human use is a reminiscence of a widespread Algonkian usage. The Sugar Maple is sana'meci "rock-place tree" (the Red Maple is called sal'kames "grove tree"). This tree is the real Acer saccharum and is known to the Oklahoma Delaware only by tradition since they remember it in the north. They make a sugar now from the Red Maple, not as strong in flavor as the other, but mixed with Box Elder (awi'sal·t o'nasa "yellow twig") and Black walnut tu'kwi·meci "round-nut tree") but the latter has such a strong taste that only a little may be used. Heckewelder (op. cit., p. 194) gives an account of Delaware sugar-making during the Ohio period.

Now as well for this water and for him our grandfather fire, and again this air, again this sunlight. When everyone has been blessed with such gifts it is enough to make one realise what kind of benevolence comes from our father, because he it is who has created everything."[1]

And now furthermore one more spiritual-force is said to be a part of creation up above. The first being mentioned is called day-moon,[2] and the night traveler[3] is called night-moon. And of several kinds of stars, the first one seen is that one from the sunrise direction, called

[1] Zeisberger, before 1780 (op. cit. p. 129), had heard similar professions of gratitude: "They believe the Deity is graciously and mercifully disposed toward them, because he imparts power to the plants to grow, causes the rain to fall, and the sun to shine and gives game to man for his support."

[2] The designations "day-moon" and "night-moon" are widespread in northern Algonkian, (Munsee, Cree, Montagnais-Naskapi). Luminary would be a more exact equivalent of gi·'cux

[3] For the moon to be figuratively denoted as "night-traveler" is common in Eastern Algonkian (al·bau'a·ite "night-walker," Penobscot, with cognates in the other Wabanaki languages; nasepaushet, Massachusetts (Trumbull, Natick Dict. p. 297).

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Great Star.[1] Again seven stars, it is said, are sometimes at the noon-point[2] seen after dark. Those stars called the Bear;[3] also the head of this one is separate. Now it is said that whenever that Bear shall catch up with his head, then will be the end of the world.[4] And again another group is called Bunched-up,[5] seven is their number. And again here in the direction of sun-down, that evening-star is called kwe'tei-'pon-e'u.[6] Thenceforth are other stars and moons. And there are also these Thunders, our grandfathers, even coming to those clouds, all called spirit-forces. And the sun, our elder brother, is considered a leading spirit-force up above, because he is a great person. By his breath he warms all the universe, and it is he also who lights up the day-time, and the night-sun. It is he who lights up the night-time. And those stars, in accordance with the strength given them, in proportion that serve and aid our father's, the Great Spirit's labors.

[1] ma'xalang^{w}, "Great Star," a variant is ma'xkalang^{w}, "red star."

[2] Meaning at the zenith, regarded in Delaware sky-lore as the point half-way between the earth and the summit of the sky dome, as nearly as can be ascertained.

[3] The constellation Ursus Major has among the Iroquois, the Cherokee, and also the Algonkian south of the St. Lawrence, the same interpretation, as representing the celestial Bear. North of this dividing line of culture, however, the figure is changed to that of the Fisher (Mustela pennanti) or Marten. The explanatory myths are of an entirely different nature in the two areas. The tale in the northern area seems to have a circumpolar distribution in North America from the Athapaskans through the Cree to the Montagnais-Naskapi of the Labrador peninsula, while the Bear legend of explanation traces to the southward. I have given some attention to this myth in a study of Penobscot tradition. (See also S. Hagar, Jour. Amer. Folk-Lore, vol. XIII, No. 49, p. 92; D. G. Brinton, Myths of the New World, Phila., 1896). (See previous discussion of star beliefs, p. 48).

[4] This vision of a celestial catastrophe reminds us again of the Delaware belief that when the Tortoise in his westward journey reaches the edge of the earth the world will come to an end.

[5] The word in the text is asi'a-k^{w}taya'a-k, corresponding to Zeisberger's anschisktawewak which he calls firebrands laid together (op. cit. p. 148). His editor suggests Cassiopeia.

[6] Unfortunately the informant was unable to give a translation for this term.

And so this is what the Delawares understand; namely that some spirit-forces are able to control everything whatsoever, and some are created with less strength. Therefore when a person acquires the strength of a vision of some object or living being, he will obtain it in accordance with the strength imbued in the spiritual power which gives it to him.[1]

And now of the several kinds of spirits when they are spoken of, the tortoise is said to be a powerful being because he is able to bear up this our mother's body. That is why it is said he slowly moves, walking

[1] This difficult passage is an example of the resourcefulness of the Delaware language. Two verbs, carry the much involved dominant ideas, pa·'tang ne·'xpeelamu'kuk. The former contains the stem pao, universal in Algonkian, as denoting magical functioning (See Speck, Penobscot Shamanism. Mem. Anth. Assn., Vol. VI, No. 3, 1920, pp. 240-54) pa·'lax being the Delaware for "fetish or charm," a spiritual agency; the second implies the meaning to be "born with power." Lindeström (1654-6) (op. cit. 207) discusses the term which he renders päähra.

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widely persons constantly went there because those prophet men were there. All of a sudden when several had gone there to the place where they were, no person was seen there. But again after a very long time some one found them. Here were these seven beautiful appearing pine trees. And some of the individuals appeared as cedars in outward appearance. This very thing there shows evidence that they are closely related, the cedar and the pine, although in a different way gifted with the power of spiritual force when created by the Creator. However, they were placed together as one since both are conjurors. 539X 773

And there is more than one way otherwise to use the cedar, for the purpose of coloring.

Again they notice that those prophet-men had become trees. Again they went away and it was a very long time afterward before they found them again. As soon as they were known here these had formed [821] in a group up above in the middle of the sky as seven stars[1] and they are called, when they are seen, as though they were great persons, for which reason from then on until now they never stay in one place during the year. That is what was said by our ancestors from whom it was rightly known that the cedar was of medicinal purpose. [151]

[1] The Pleiades.

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period of the ceremony when the cross-marked drumsticks are put aside to yield place to the image-carved sticks, the ceremony takes on a more exclusive meaning to its celebrants, corresponding to the advance of the soul into a more exclusive realm in its progress toward the ultimate. 775 787

After proceeding past the cross-roads the spirit led his soul to the mountain upon which rested the bird previously mentioned (C in the sketch). This station is called teo'las endala'usi·t, or endale'lamukuk, "bird where he lives". This creature bears the name Ge'k'exonu'kes "Storm-maker". And it is he who by the motion of his [821] wings causes storms and winds to rage over the earth below.[1]

The next landmark in the course of the journey after passing by the mountain of the big bird was the abode of the Thunder, pe't'hakowe endale'lamukuk, "thunder where he lives" (D in the sketch). On these heights the way was obscured by smoke, clouds and lightning, from which sources the tempests descended upon the earth. It was a terrifying place.

Beyond this mountain of storms the soul of Elkhair could not pass, but he could, notwithstanding this, behold a still more distant ridge of mountains (E in the sketch) called "pe'maxtiŋ "mountain ridge". While it was forbidden for him to approach nearer he could at least hear the voices of departed souls beyond enjoying their heavenly existence. Here, he was told, the souls are resting until the end of the world when all shall be enabled to cross over the next gap to the final stage of the journey to where the Great Spirit sits. Here souls dwell without care, worry or sickness. But it is exclusive for the [794] Delawares because only those who have been adherents to the Big House can become qualified for this existence.

This, the last stage of cosmic existence is that remote height of heaven where the Great Spirit rests supreme, looking down upon his creation, with his hand resting upon the staff he holds in his hand, which is, in the Delaware mind, symbolized by the center post of their Big House. No one of course knows what the final abode of souls is to be like, since Elkhair had no revelation concerning it. This realm is called lan·ape'ehat, "Delaware where he goes".

It should be recalled that these stages of the celestial pilgrimage are the "levels of heaven" mentioned before in the explanation of the ceremony, numbering twelve in all (see page 26).

In commenting upon the assumed nature of souls, Wi·tapano'xwe added that the soul appears as an image, without flesh, and that it is thought to look the same as it did in its earthly form.

In explaining the peculiar esoterism of the Delaware creed the informant said that exclusion of aliens was not a fixed property of 775 794

[1] Identical with a belief current among the Wabanaki.

000

463 about 1913. The Delaware women and a few men are yet skilled workers in beads,
531 both in sewed-on designs and in bead weaving. The women are expert in the art of working out intricate designs in ribbon applique on robes, leggings, breech cloths
322 and moccasins. Some wood carving is also
285 done by the modern Delawares and a few make splint baskets.

Designs and Symbolism

531 In the study of Delaware art motifs we find that they fall into two groups. In group A are the ancient earth symbols, floral and geometric (angular) patterns; in group B, the religious symbols of the Peyote Cult. This is a religious teaching and ceremony that arose in the tribe about 50 years ago. Animal and human figures
[172] rarely occur in Delaware art. In archeological finds, representations of the human face in stone frequently occur but those are said to have been the charms owned and worn by certain individuals who had dreamed of the mask spirit and had the right to use its likeness as representative of
[787] the great spiritual force or guardian spirit. If a person saw an animal during his dream quest he would have the right to use the likeness of that particular animal on his
[614] wearing apparel. It is also permissible to have representations of clan animal totems on one's vest or tobacco pouch.

The earth symbols and the "trails" shown in plate 1 are said to be ancient, as well as figures A and B called "clasps" in plate 2. The earth symbols in plate 1 illustrate the
[821] native Delaware belief that the earth rests on the back of a tortoise and that the sun in its daily round goes under the tortoise and comes up on the opposite side the next day. Figure C, plate 1, symbolizes the power of the Creator which is felt in the four corners of the earth. These symbols
[171] occur in the ancient art designs of other Algonkian peoples in northeastern North America from Labrador to southern New England. Floral patterns for moccasin tops or vamps, breech cloths, robes and bags fall into this grouping (plates 3 and 4).

[P. 25, A]

15:Morgan E-5 (1859)1959
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[p 53 (A)]

622 [611] tain Ketchum, and of the Turtle Tribe. His name was Ta-ta-ne-sha. Here we have a practical illustration of descent in the female line, as with the Iroquois. She says each of the three tribes have one hereditary chief, called the Head Chief; that this chief never goes out to war, but stays at home while the Braves go out to fight.

648 The Delawares call the Senecas Mingwa-o, hence I think the historical word Mingoes,[88] a name for the Iroquois. The Delawares call the Iroquois and Wyandottes nephews, and thus assume the name [186] of uncles, which is a way to express their seniority as well as original superiority.

553 I inquired of her about the family names, and was again put at fault. She says the father and mother can name their children as they please; that they ask some one for a list of old names of persons dead, and choose such ones as they like. She thought the names of the three tribes were kept distinct, and then that they were used by these [614] tribes indiscriminately. She said her husband named her children, and gave them all Turtle names, which was his tribe, then followed this up by stating that she did not know as it made any difference, that all used the same names. She referred to the Seneca practice of making a feast when a [171] child was named, but said the Delawares did not do that way.

Winter

773 Mr. Pratt mentioned a Delaware tradition about the origin of cold and heat and the ● 821 change of the seasons as follows. In ancient times a married pair fell into disagreement. They lived in the far north region of cold. The wife, finding it impossible to live with her husband, or in resentment for some injury, travelled into the far south, into the region of heat. The husband became weary

15:Morgan E-5 (1859)1959
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[453(B)]

773 and lonely in her absence, started to make her a visit. As he travelled southward he 821 carried the cold with him and wherever he went it became winter, or rather winter followed his footsteps. After he had concluded his visit he returned and carried back the winter with him as he advanced to the north. From the most ancient times this visit has been annually renewed.

Indian Persistency

157 Mr. Pratt mentioned as a recent occurrence 224 among the Delawares, that while a party 521 were out on a Buffalo hunt a few years since, one of them said one day that before he returned he would take a three year old bull buffalo alive. His companions rather laughed at his suggestion as an impossibility, and thought no more about it. This is the age when they are the most ferocious and unmanageable. A few days afterwards this hunter rode up to a herd of buffalo and having singled out a two or three year old bull, he managed to detach him from the

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John Gill Pratt was a dedicated Baptist missionary, working in turn with the Shawnees, the Stockbridge, and finally the Delawares. Morgan regarded him highly.

15:Morgan E-5 (1859) 1959
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[55(c)]

000 tains. There are two cases of *polygamy* here.
595 Two well known Indians have two wives
183 each. The Delawares are opposed to it, and are inclined to make a fuss about it. But I suppose it is an old Indian institution and they cannot make a law against it. If it was contrary to Indian law they would not admit the children of both mothers to annuities. As it now stands, their annuity is a
657 bounty on children. I think the Delawares are tempted by their annuities.

Religious System of the Delawares[91]

776 William Adams, Del.

The Delawares believe in a Great and in an Evil Spirit. They also believe in a number of subordinate spirits, some of whom are waiting or ministering spirits of the Good and some of the Evil One. Among the waiting spirits of the former are the following.

776 1. Kaka-sha-ha-no-hase, the Spirit of the
821 Whirlwind. He is represented as having the form of a man and is called Grand Father.

2. O-we-ya-la-so, the Spirit of the Wind. He is represented as having the form of a man, with long streaming hair, so long that it sometimes gets entangled in the trees as he rides along. He is called Grand Father.

3. Pate-hoc-hoo-weh, the Spirit of Thun-
[825] der. He is represented as having the form of a bird, an Eagle, called Grand Father.

776 4. Wa-o-tun-oo-wase, the Spirit of Water.
823 She is represented as having the hands of a woman, and the body, but ending in a fish's tail. She is supposed to dwell in every drop of water as well as in every river, creek, lake and stream, and sometimes to be a punishing spirit. She it is in cases of drowning who pulls the person under the water. Hence her name means "Pulling Down far Under."

776 5. Has-gueme, the Spirit of Corn. She is
[824] represented as having the form of a woman, and is called our Mother. She can foretell

15:Morgan E-5 (1859)1959
NM? Delaware NM?

[p 56 (A)]

776 about the coming crop. When she rises with her hair combed smooth and shining, and is seen in this condition, it is a favorable omen and indicates an abundant crop. When she rises with her hair uncombed and loose, it indicates a bad crop, or a failure of the harvest.

6. Wa-ma-take-a-nese, the Boy Spirit. He is represented as a little boy, with a bow and arrow, and as a constant friend of the Indian. He is everywhere and always at hand in the most impossible places, ready to assist us in our trials and troubles. He is a servant of the Great Spirit.

776 773 [824] [821] 7. Ma-mun-da-ase, the Spirit of War. He is represented as having the form of a panther, with a very long tail. He can foretell war about to arise, who will fight, and who succeed. The meteoric stones are dropped by him, and the war will arise in the direction from which the meteor comes, and go in the direction it goes. He is under the control of the Great Spirit, as are all good spirits.

776 773 The Great Spirit has the form of a man (name elsewhere). The Evil Spirit has the form of a man with one leg, the leg of an ox. The tradition is that the Evil Spirit was created by the good and was himself originally good, but he originated a contention among the inferior spirits which resulted in a division and taking of sides. In the midst of this contention they all came into the presence of the Great Spirit, who seized the Evil One and as a mark of his disapprobation and as a punishment, he wrenched off one of his legs and placed in the room of it that of an ox, that he might ever afterwards be known and recognized at once as an evil spirit, and then sent him down to the earth with the evil spirits who followed him.

775 Heaven they consider to be immediately over their heads and a place in which they

[p 52(c)]

775 of the souls of those who were punished by
825 the evil spirit, the wreck, or fragments into which they were cut up were turned into mosquitoes and such evil creatures.

776 Bad spirits are believed to pass by about
787 day break and good spirits are believed to pass along about dark. For this reason boys are often sent to bed without supper, that they may commune with or be visited by
[785] good spirits, the fasting state being thought to be favorable to such communion, and for the same reason are often compelled to get up before day break that the evil spirits may not obtain or exercise any wicked influence upon them.

776 I am told that the Shawnee Female Great
821 Spirit is in reality the moon, and is worshipped as our Grand Mother or something of that sort; and Isaac Johnny Cake who mentioned this [to] me also said that the Great Spirit of the Delawares was represented and believed to be a brother of the Sun, and that the Moon was the Grand Mother of the Great Spirit; and young Toucey, the Stockbridge, says that there is
[171] some evidence of a [?] in of the sun in the worship of several of the Indian races, including his own. The Iroquois return thanks to the sun for heating the earth and to the moon for cooling it, but this does not show a sun worship or anything like it.
[115] William Adams is to correspond with me on the religious system of the Delawares, and I hope to find out something definite about it.

Gum-mween

796 This festival or annual worship of the Delawares as explained by William Adams and of which he is to write to me more fully, is
[241] quite interesting. They believe unless they observe it once a year their crops will fail, and they will lose the favor of the Great Spirit.